1:Takakura H-4, 5 (no date) 1960 AB6 Ainu AB6
Feudal Japan AB2

villages left in Kikonai, Satsukari, Mobetsu, and Hekirichi while on the west coast the Ezo of Kaminokuni had already been extinguished and only in Tazawa and Otobe were any natives to be found. And even this small number was steadily diminishing as can be found in *Ezo Dan Hikki*: "Probably because the Ezo preferred not to live among the Japanese they gradually moved inland and very few are seen these days." According to a report made in 1788 the Ezo living in Matsumae consisted of but twelve persons living in three houses and three villages.[30] The reasons for this decline of the Ainu lie not alone in the activities of the Japanese but also have their cause in the spread of contagious diseases such as smallpox and measles which got a foothold by the first part of the seventeenth century. The *Ezo Dan Hikki* makes note of this: "Ezo in Tazawa and Otobe are almost gone, many having died of smallpox and measles." The decrease in population frustrated any Ainu attempt to organize self-government and their years of contact with the Matsumae brought them into a Japanese way of life. Since these Ainu in the territory of the daimyō were not needful of special treatment, they came to be treated as Japanese. The *Ezo Dan Hikki* shows this contrast when, in regard to the Ainu living in Ainu areas, it says: "In general there is no annual land tax gathered from the Ezo lands. Only when these Ezo come to Matsumae do they bring with them local products," whereas, "The Ezo living near Matsumae receive a portion of land from the daimyō. But while they work some of the land they do not pay land taxes. Instead they offer to work—fishing for herring or gathering tangle or collecting firewood." This latter work was not a voluntary substitute for land tax but was imposed on all the residents in Matsumae as is shown by the *Tsugaru Ittoshi*, "Payment to the daimyō and to the samurai of the Matsumae were twenty-five to thirty horse loads of tangle and a five × six foot stack of firewood annually for farmers while the fisherman of herring had to remit seven bundles each." These payments applied to those who had submitted to Matsumae rule. The Ezo living in Kunashiri, Etorofu, Akkeshi, Kiritappu, Karafuto, and on the Okhotsk coast were out of the reach of Matsumae control and had just begun to trade and although involved in disputes with each other were independent. The Matsumae made no effort to enter into political relationship with these Ezo and were satisfied to have the trading contracts only. But after the rebellion of 1789 these areas slowly came under Japanese control and by policy of the Bakufu came directly under Japanese jurisdiction in 1799.

When all the above facts are considered it seems that the Matsumae after 1669 had three methods of native control.

[30] Temmei Hachinen junkenshi ōtō hikae (Memorandum on answers to investigating officials in 1788) in *Matsumae Tōzai Kanki* (Census of the Matsumae domain).

[P. 37(B)]

age the burden of feeding them was borne by their employers; *Kaishō* and/or *Unjōya* also made careful preparations in this matter and in lean years their storerooms were opened for relief purposes. The following paragraph appears in the *Kusuri Basho Hikiwatasu ensetsusho*:

> In case of a famine among the Ezo due to poor fishing two go of unpolished rice shall be given each person and salted cod and tangle shall be stored away for such an occasion. When information is had that the Ezo in the mountains are in want of food, relief goods shall be sent immediately and guards dispatched.

As a matter of fact, in 1799, preserved trout, oil cakes, and rice were given away to 218 Ezo who came to the Nemuro *Basho* from Shari and Sōya because of famine in those areas,[13] while in Karafuto rice was distributed when fishing was poor.[14] All these are examples of relief for the Ezo but as has been mentioned that trade which was conducted for the benefit of the natives also served as a relief measure in that it helped to raise their living standards. An outstanding example is that of Etorofu Island where the women and children who were badly in need of clothing became adequately clad as a result of this relief program.[15]

3. MEDICAL TREATMENT

The Ezo had no doctors so to speak, and their medical knowledge was confined to a few medicinal herbs and rudimentary self-aid. Moreover, their herbs and simples were used only through the medium of witchcraft and any seriously ill person had to depend on the ministrations of the witch doctors. After they came into contact with the Japanese, the Ezo suffered from epidemics of measles and smallpox and, unable to cope with these diseases, they left the stricken ones behind and took to the mountains and, as a result, these diseases took a terrible toll. And yet the Matsumae not only refused to help the Ezo in such circumstances but

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[13] Nishichi Ezojin kikatsutsukamatsuri Nemuro Basho e nigekoshi sōrō ni tsuki jōmei tsukamatsuri sōrō gi ototoke moshiage sōrō kakitsuke (Report in the matter of the succor of those famished Ezo of the West who had come into Nemuro *Basho*), *Kyumei Kōki*, Suppl. 10 in *SHS* 5: 955 ff.

[14] *Hokui Dan* 4.

[15] "Since the wages of Ezo women were less than those of Ezo men, they could not afford wadded clothes and they wore clothes made of sealskin and of *Atsushi* while the children for the most part went naked. It was, therefore, arranged to have their wages increased and their treatment improved. Wadded clothes for women and children were prepared and the *Otona* were instructed to see that they were distributed first to all the children and then to the women. This was greatly appreciated by the natives. At present a large number of Ezo women are wearing wadded clothes and no children without clothes can be seen. There are children among the Ezo of other areas who have nothing to wear but this is not true of Kunashiri island." *Kyumei Kōki*, *SHS* 5: 803. Refer also to "Ezochi goyō shui shihai. . . ."

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

CHAPTER XL

ON PATHOLOGY

One day, during my travels, I met an Ainu friend who was out hunting. When he learned that I was expecting to pass through his village and spend a day or two there, he asked me to carry a small parcel and hand it to his wife. On giving it to me he added, "Will you please take great care of it, for it is very precious." "Certainly, I will gladly take it along for you. But, what, may I ask, does it contain? What could you have found so precious out in these wild parts?" I asked. "Oh," he replied, "it is the dried heart of an otter." "What a curious thing to send to your wife! Why do you wish her to have it? Is it for her to eat or how will she use it?" "Ah," he returned, "the heart of the river otter is a good medicine and is particularly powerful against stomach troubles." Then he added, "I have heard that a good deal of diarrhoea is prevailing among the villages of my district, and this should be used as a charm and antidote." "How should it be used?" I asked. He replied, "A small portion should be cut off and chopped up very fine and well boiled in a little water. When well cooked, the whole decoction should be swallowed. The effect of this medicine is marvellous, for the magic power is great. Not only does it work cures, but also prevents the demons of disease from coming near a person who has taken any of it."

Another friend, who seemed to be well up in Ainu ideas concerning pathology, said to me, "Various diseases attack the bodies of men and women. Such,

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

for example, as ague and fever, heavy colds, stomach-ache, and prickings at the lungs (consumption). Now, when such complaints arise, the full-grown men should meet together and go to the villages up and down the rivers, and take from each hut a small portion of millet, fish, tobacco, skunk cabbage, and cow-parsnip. When they have secured these, they should bring them to an appointed place, where the men should sit down and pray. After the prayer they should carry all to the seashore, then reverently make fetishes and place them by their side. When this has been done, they should lift up their voices and say, 'O ye demons of the bays and harbours, have mercy upon us! O ye demons of disease, ye fearful beings, pay attention! We have with one accord met together and decided to enrich you with fetishes and various kinds of food. Do ye wait upon the demons who have afflicted us, and on our behalf entreat them to take their departure. We present these articles of food for your dinner, and the fetishes are paid as a fine. O all ye demon watchers over the harbours and bays, have the demons of disease taken away from our villages!' If this prayer be said and the ceremony performed, the sicknesses will speedily take their departure."

While sitting with this man by his hearth, he volunteered the following lore. "When one has palpitation of the heart, it is a sign that he is about to hear bad news, such as news of a fire, serious sickness, or death. As soon, therefore, as the palpitation comes, he should at once rub the place six times and say, 'As I do not wish to hear any bad news, I now brush myself six times.' For this purpose he should take a small stick or piece of grass, break it into six pieces, and brush them carefully over the place." Again, "If the upper eyelid twitches, it is a sign that one is about to see something very interesting.

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

If it is the lower one which twitches, it is to make known the fact that there is to be a wailing for the dead." And another friend added, "Yes, it is a person's good genius which makes known such things to him."

A third person then joined in and said, "Should any person have warts upon his hands or corns on his feet, he should rub them well with the cast-off skin of a snake. That drives them away quickly. The reason is that the name for 'wart' is *cremu-tampu*, i.e. 'rat sheath.' Rats are very much afraid of snakes, which catch and eat them. Therefore such things cannot abide snakes. The skins of snakes burnt into powder and rubbed well in are said to heal chaps quickly."

I found that the people used quite a large number of trees, shrubs, and herbs in treating the sick. Among such I found the feather-columbine, the common celandine, chickweed, actinidia, horse-chestnut, bird-cherry, spikeweed, mugwort, the flower shoot of the petasites, winter-cherry, wild parsnip, wild onion and others. In cases of stomach trouble, besides the river otter's heart, as mentioned above, soup made from the seeds of docks was considered very effectual. The dried seeds were beaten in a mortar, then well sifted and the flour boiled till it became something like pea soup, and, when cool enough, a cupful swallowed. For some complaints, a decoction made by steeping alder bark in cold water was administered. Another way was to stuff a pillow with convolvulus roots, for the sick one to lay his head on. Some such roots were chewed in order to produce expectoration. How the people could use so many remedies, and survive, I cannot understand!

For toothache, I know of one man who heated a nail very hot and held it on the offending member. This, he said, was to kill the demon insects which were

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

278 753 ● 164 252 supposed to be the origin of the malady. For cuts, the people chewed leaves and tied them over the wound. Some would scrape deer's horn or the bristles of whales, if procurable, into fine powder and put that upon the place. In cases where persons had been scratched or partly scalped by bears, the wound was first washed with fresh cold water, then the scalp was put as nearly as possible into its proper place and kept there by sewing with hair or very fine nettle fibre. The only man I ever met who had been thus treated had his scalp sewn on crookedly and his ear was all awry, and this gave him a very comical appearance. Powdered deer's horn or whale's bristles was put along the seams. If a person was accidentally shot by a poisoned arrow, the spot touched by the poison was either sucked or cut out, then washed, and horn powder put on the wound. Broken legs and arms were set as well as possible and bound up in rough splints.

825 753 One day, as we were passing along by the seashore, a great number of small birds arose out of the grass close to us. The man who was with me told me that these were called *pa-koro-chikap-po*, and this means 'little bird demons of disease.' The following is what he said about them.

"During the early spring, little birds with grey coloured feathers and a patch of red on the tops of their heads come and settle near the seashore. If a person should kill one of them, many evil diseases would at once attack the villages round about, so one ought not even to pretend to cast a stick or stone at them, call them names, or even say so much as one word to them. He should turn his face away and pretend not to see them."

755 757 When a person first becomes ill, friends generally make him lie by the fireside upon his mattress, for *Huchi*, the goddess of fire, is said to have a special care for such. The people also have cords suspended from

4 Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

a mass of white hair and two claws, almost like thin human feet with long hooked nails. A few fish-bones scattered on the ground and a lot of filth were massed together in that corner; and the disgusting odours these exhaled were beyond measure horrible.

"What the devil is that!" I said aloud in my own native tongue. I could hear someone breathing heavily under that mass of white hair, but I could not make out the shape of a human body. I touched the hair, I pulled it, and with a groan, and movements similar to those of a snake uncoiling itself, two thin bony arms suddenly stretched out and clasped my hand. As my eyes were getting accustomed to the dim light I thought I saw some almost worn-out tattoo marks on her arms. Yes, it was a woman in that corner, though her limbs were merely skin and bone, and her long hair and long nails gave her a ghastly appearance. Indeed, crouched as she was, doubled up, with her head on her knees, and the long hair falling over her face and shoulders, it was really difficult to make out what she was.

I asked her to come out, but she was apparently deaf and dumb. I dragged her out, and she made but little resistance; only she preferred crawling on her hands and knees to walking upright on her feet. There is no accounting for people's tastes, and I let her please herself in her manner of locomotion. When she was fairly out in the light I shivered as I looked at the miserable being before me. I lifted up her hair to see the face. Her eyebrows were thick and shaggy, and were joined over the nose. Her eyes were half closed, and dead-looking. The strong light seemed to affect her, and with her hands she was feeling the ground, probably in order to retrace her steps back to the dark spot. Nature could not have inflicted more evils on that wretched creature. She was nearly blind, deaf, and dumb; she apparently suffered from rheumatism, which had doubled up her body and stiffened her bony arms and legs; and, moreover, she showed many of the symptoms of leprosy. Altogether, she was painful, horrible, disgusting, and humiliating to contemplate.

I went back to my ponies to fetch my paint-box. During my absence there had collected round them half-a-dozen Ainu. They did not know what to think of the appearance of the two

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

rivers where fish is abundant, as in the Yezo watercourses. The Ainu at Frishikobets took very kindly to sitting for their portraits, and one after the other—all the best types—were immortalised either in oils or in pencil. Strange to say, I came across another old woman, a lunatic, very similar to the one I saw at Yammakka. Her face was that of a witch, her eyebrows joining downwards somewhat in the shape of an owl's beak. Her long pale hands and face, and the long wild hair covering half her face, gave her a striking appearance. She had, however, not yet reached the stage of imbecility which her Yammakka sister had attained. Lunacy is very common among the Ainu, and the unfortunate creature thus afflicted seems to lose not only the respect, but also the pity, as well as care, of all the others, and is treated by them as a worthless animal.

After crossing the Frishikobets River, some distance off, on the east side of the Tokachi River, are the villages of Uparpenai,[1] twenty-one Ainu huts, Memuro-puto,[2] sixteen huts, and Ottoinnai,[3] fourteen huts. Then comes Kinney, with seven houses; and finally Nitumap,[4] the last village on the Tokachi River, has as many as thirty-six houses.

The huts of the Tokachi region are much smaller than those on the Saru River, and near many of them is a cage, in which a big yellow or black bear is confined. The natives told me that yellow and black bears were numerous in the neighbourhood. Deer (the *yuk*, male deer, and *mowambe*, female), were formerly plentiful, but now are very scarce. A few years ago a pestilence killed great numbers of them, and since then they have dwindled away.

Not many miles from Frishikobets a huge cliff rises perpendicularly along the Shikarubets River. A landslip seems to have taken place, which leaves one side of the cliff perfectly bare and rugged, showing the strata composing the soil. It is of a light yellowish colour, and it is called by the

[1] *U*, place; *par*, mouth; *pe*, undrinkable water; *nai*, stream; *Uparpenai*, a place at the mouth of a stream of undrinkable water.

[2] *Me*, in front; *mu*, sheltered spot in a river; *ro*, track; *puto*, mouth of river; *Memuro-puto*, track in front of a sheltered spot at the mouth of a river.

[3] *Otto*, into; *i*, a place; *nai*, stream; *Ottoinnai*, a place in a stream.

[4] *Nitumap*, open trunk of a tree.

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

called Se-Cherippe, which contains many shoals and low islands, near which are beds of oysters of enormous size, the shells of some measuring as much as eighteen inches in length. The Koro-pok-kuru, by whom this district was formerly thickly populated, seem to have relished this diet, as we find thick beds of discarded shells on the top of some of the lower hills, and in many places, especially in the vicinity of pits. These shell heaps are similar to those found on the main island of Nippon, and attributed to the Ainu. (*See* Chapter IX.)

The country round the bay and the lagoon forms a high land or plateau between two hundred and three hundred feet above the level of the sea, and the higher ground is thickly wooded, thus supplying Akkeshi with abundance of timber, mostly of evergreen trees, as Todo and Yezo-matzu, two spruces common in other parts of Yezo as well. With its good harbour, its large export of oysters, salmon, herrings, fish-manure, and seaweed, besides its seal-fishery and the quantity of good timber easily cut and transported down the lagoon and across the bay for shipment, it is not surprising that Akkeshi has become, after Hakodate, the most important centre on the southern coast. It is nearly half as large again as Kushiro, and has as many as nine hundred Japanese houses, besides sixty or seventy Ainu huts.

The Ainu were formerly extremely numerous in this district; but few of them are left now, and those few are indeed poor specimens of their race. They have nearly all become bald, and they seem to suffer very severely from rheumatism. Thick fogs are very prevalent along the coast, and it is but seldom that one can obtain a view of the whole bay. These fogs naturally render navigation unsafe, and are one of the great drawbacks to the prosperity of the place. However, our good Londoners could tell us that greater evils than fogs can exist. I have no doubt that at some future date we shall hear of Akkeshi as being the most important port in Yezo, when a railway to join it to Shibetcha shall have been constructed. The sulphur of Mount Yuzan will probably then be taken direct to this place instead of Kushiro, owing to the safety of its harbour, an advantage which Kushiro does not possess. The Akkeshi Bay is also interesting from a picturesque point of view, when fogs give one a chance of seeing the surrounding scenery.

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

or three Russian religious images. Taken altogether, and compared with other Ainu huts, Jacko's chapel had quite a stately appearance.

Just as the Ainu of Yezo have partly acquired the Japanese language, the Kurilsky Ainu have learned to talk Russian, besides speaking an Ainu dialect.

On Sundays, or on any day which Jacko thinks is a Sunday, the chief reads the mass before a congregation of the other fifty-nine hairy Christians of the Russian Orthodox Church; he does not spare them a sermon, which sometimes lasts half the day, and his audience are most attentive and well behaved. None of them would think of leaving church before service is over; but one detail in which these hairy Christians are not yet fully Christianised is, that no collection plate is ever sent round! The Kurilsky Ainu have undoubtedly accepted the form of their adopted religion, but I rather doubt whether they have fallen in with the principle. Their former barbarian ideas and superstitions are still well rooted in their brain, and each individual was a curious and enviable combination of a perfect heathen and a thorough Christian, according to what suited him or her better at the time being. In other words, they believed in two diametrically opposed principles, one of which fitted in with every phase of their life when the other was deficient.

As many as ninety people, all told, were landed at Shikotan, but thirty had already succumbed when I visited the island. A graveyard on a hill on the west side of the village was indeed a sad reminder of this fact. It will not be long before all the others will pass away, for consumption and rheumatism have a great hold on most of the wretches. In ten years from now, I dare say, not one of the Kurilsky tribe of Ainu will be left on this earth. It is pitiful that the last remains of these independent people will end their days secluded and in exile on the barren rocks of Shikotan.

As it is, they seem to take life easily, and, with a characteristic proper to all nomadic peoples, they make the best of what they can get. They are not shy, and they have dropped the formalities and grand salutations of other Ainu. They are, however, as dirty, especially in their homes. The women dress their hair in small tresses.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

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THE KAMUIKOTAN RAPIDS.

CHAPTER XVII.

The Ishikari River.

ON the north side of the mouth of the Ishikari River is an Ainu village called Raishats. Its inhabitants are not natives of this island, but were imported by the Japanese Government from Sakhalin when it was exchanged with Russia for the Kuriles.

At the entrance of the river, and close to this village, another wreck — of the "Kamida Maru" — a schooner, ended the mournful list of disasters on this inhospitable coast.

The Ainu of Raishats are different in some ways from the Yezo Ainu proper. They call themselves Kraftu Ainu, "Kraftu"[1] being the Ainu name for Sakhalin. Their skin is of a lighter colour; but the principal difference is in their eyes and eyebrows. The Kraftu Ainu have eyes of the Mongolian type, though larger, while the Yezo Ainu have not; and their eyebrows have a very pronounced curve near the nose. Most of the women seemed to suffer from consumption, and the men also did not seem as strong as the other Ainu. The women tattoo on their lips a small square pattern instead of the long moustache, and most of them have now adopted Japanese *kimonos*, or else wear gowns similar to those of

[1] Sometimes also pronounced *Krafto*.

[p. 179]

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

Ainu uses all four fingers and his thumb as well, as in carrying food to his mouth, picking up small objects, lifting a cup, pulling his own hair, scratching his ears, &c. That the Ainu have more muscular power in the head than either in the hands or feet when violent exertion is required is certain, as I had frequent proof when requiring natives to make my baggage fast with ropes to my pack-saddle. Where a European would have done this by passing the ropes round the baggage and pulling them fast to the saddle, the Ainu set his foot (generally the right) against the baggage and pulled the ropes with his teeth. By this method he used one-third more force than he would had he done his work with his hands. Though the Ainu are very supple about the body, they are nevertheless stiffer than we are about the knees and hands, which last peculiarity prevents them from learning any kind of sleight-of-hand. They are supple because of the singular flexibility of their spine and the "looseness" of their arms about their shoulders. When resting or tired, the shoulders droop so far forward as to prove that the muscular tension which we constantly exert to have "square shoulders" is foreign to the hairy people. The Ainu are deficient in biceps, and such an arm as a blacksmith's or athlete's, which is not uncommon among ourselves, is in Ainuland a thing unknown. Their muscles have not the firmness of those of civilised men. Want of use entails loss of power in the muscular system, and that, unfortunately, produces further results in paralysis, *kaki*, and rheumatism. In the legs the *tendo Achillis*, which often assumes such enormous proportions with us, is only moderately developed with them, though it is generally larger than the biceps, owing to the habit of walking and riding. Notwithstanding this, the centre of muscular power, as we have seen, is undoubtedly in the head, as with inferior animals; and the Ainu are fully aware of this, for if not why should they carry all weights on the head or by the help of the head? Why should they use their teeth instead of their hands when an extra powerful pull is required? And why should they *push* with their heads when pulling with their teeth is not practicable?

Having examined the different movements of the Ainu, let us now take some account of their attitudes. What struck me

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

563 The head is in most instances of an abnormal size; the frontal
142 bone is generally more sloping than with the thoroughbred
732 Ainu; and though the skull be wide from one temple to the other, it is not spacious enough from the frontal bone to the back of the head. They have heads so shaped that the animal propensities are in excess of the moral and mental faculties. In thoroughbred Ainu I found the bumps of amativeness, philoprogenitiveness, and tune very well developed. In the half-breeds these bumps hardly show at all, and in some cases the back of the head—where the two first bumps are found—is almost flat.

563 "Ainu half-breeds never live to be very old. They are often
564 affected with rheumatism—*kaki*, a disease peculiar to the Far East—leprosy, and consumption, and they suffer from these diseases much more than do the pure Ainu. I found leprosy quite common among half-breeds—while I have seen but few Ainu affected with it. In most instances, though, leprosy had only attained its first stages—contraction of fingers and subsequent dropping off of the three phalanges, ears, and nose; but this may be explained by the fact that the sufferers in general succumb before the disease attains its more serious character, when the whole body is visibly affected by it."

153 Precise laws as to the degree of quickness of perception, power of reasoning, and learning of the Ainu race cannot be given, for, as I have mentioned before, almost each individual would require a special rule for himself. My readers may have noticed that, while some Ainu were but little above monkeys, others were sharp, and gave answers very much to the point. This may apparently be regarded as a contradiction on my part by people who have neither lived with savages, nor studied the temperament of beasts. But it is not a contradiction. There are in this world clever monkeys and stupid monkeys: some can never be made to learn any tricks; others will learn them in no time. Intelligence is instinctive, and not acquired, though of course it can be greatly developed with education; thus, the Ainu are instinctively intelligent, but I wish my readers clearly to understand that their intelligence does not go much further than that of an intelligent monkey, though of course the Ainu have the advantage over beasts of being able to talk, and therefore, to a limited

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

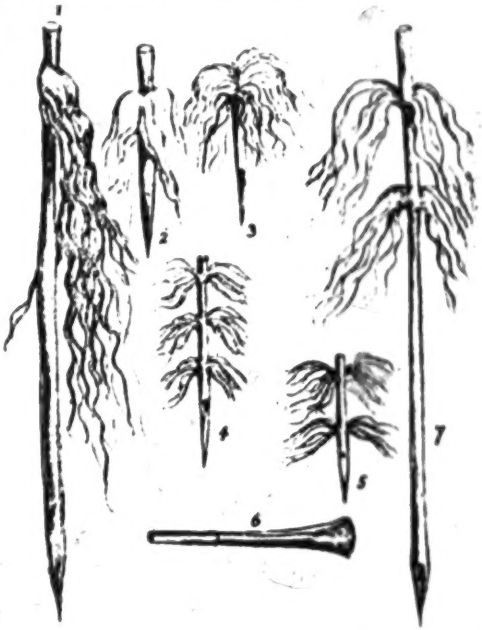
as life itself depends mostly on their accuracy and acuteness. The Ainu possess good sight. Inflammation of the eyes is very common among their children, owing to their filthy condition; but it seldom affects their permanent sight; very few Ainu suffer either from myopy or cataract, or other eye affections such as are frequent among civilised and more studious nations. In very warm climates, where the sun is powerful and the light strong, the eyes are generally shielded by specially long and thick eyelashes and eyebrows, which last prevent the sweat from running down the forehead into the orbit; but, strange to say, the Ainu, who are a northern race, and have always lived in cold climates, have eyelashes even longer and thicker than any race of people in tropical climates. The iris is of a somewhat greyish tint, sometimes traversed with brown shades. The white of the eye is less pearly than with Caucasian races, and the eyes, shaded as they are by long eyelashes and heavy eyelids, seem to possess all the qualities necessary for abnormally long vision. And this we find to be the case, for the Ainu can distinguish objects a long way off, but they are dense as to minutiæ. In other words, the eye of an Ainu is ready to receive an impression, but very slow in transmitting to the brain the impression received.

As we have seen, they cannot reproduce the "human form divine," or any faithful representation of anything animate or inanimate which they have seen. They see *en gros;* thus, should an Ainu's attention be drawn to some very distant object rapidly moving on the shore, he will at once say that it is a horse, because he knows that the chances are it is a horse, but he will be unable to describe its colour, and whether cantering or galloping, saddled or unsaddled, by a single glance at the horse, unless his attention is called to each particular detail, when he will answer each question correctly enough. The Ainu vision is then strong, but the brain is not quick in response. Testing their sight by "test dots," as used in the British Army, was not a success, greatly owing to their inability to count and the inaccuracy of their answers.

The most fully-developed sense in the hairy people is, in my opinion, that of hearing. Distant sounds are clearly recognised and specified, and they are also aware that by placing one ear near the ground, far-off sounds of horse's hoofs and the

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

seldom see them wilfully ill-treating them; but according to civilised notions Ainu women make shockingly bad mothers. They love, but they do not look after, nor practically take care of, their little ones after these are about a year and a half old; and as to washing them, combing their hair, educating them, or trying to cure them of the thousand and one wretched skin diseases, which come chiefly by their own neglect, an Ainu mother puts her hand to these things no more than the men put theirs to the building of a temple or the creation of a literature. This neglect is not with them, as it would be with us, an intolerable crime, but is the natural result of their animal instinct as contradistinguished from rational development. For if a baby is not old enough at one and a half years of age to take care of himself, he is of no good as an Ainu. It is needless to add that, in these circumstances, most of them are of no good, and that the percentage of infantile deaths is appalling to a civilised mind.



1, 7. INAO-NETUBA. 2, 3, 4, 5. CHIBRI-KARA-INAO.
6, A PESTLE OR POUNDER.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

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Spinal vertebræ : 24 inches.
Scapula (from shoulder to shoulder) : 17 inches.
Between shoulder-blades : 5⅞ inches.
Femur : short.
Tibia : very long.
(Natives objected to have their legs measured.)
The Tibia is much rounder than with the Yezo Ainu.
Length of face : 7⅛ inches.
Width of face from ear to ear : 11⅛ inches.
Round head above ears : 21⅝ inches.
Ears : small.
Forehead : 2¾ inches high ; 5⅝ inches wide.
With arms outstretched and from tip to tip of fingers the Shikotan Ainu measure generally the length of one hand (about 6¾ inches) more than their own height. Consumption, *kaki*, and syphilis are common complaints among them.

[164]

II.—GLOSSARY OF AINU WORDS, MANY OF WHICH ARE FOUND IN GEOGRAPHICAL NAMES IN YEZO AND THE KURILE ISLANDS.[1]

104

A.

A = (a suffix).
Apa = an open space, a doorway.
Aikap = impossible, impassable.
Ambe = that is.
An = to be.
Aota = near.
Apta = rain.
Apun = gently.
At = a tree.
Atsu = barren, naked.

B.

Bets, or pets, pet = river.
Be, or pe = pestilential water.
But, or put = mouth of a river.

[1] The vowels to be pronounced as in Italian.

'dark magic', it was somewhat near it. The difference, I was told, was that it was done with the approval of good *kamui* and spoken aloud. But such agencies are different from companion spirits or 'familiars', even if entitled to be called spirit helpers on occasion.

The sixth class consists of mischievous and malicious *kamui*. The Ainu have names for many malicious and malignant spirits that haunt the wilds. Threatening spirits lurk in the woods, crags, gullies, marshes and in the pools and eddies of rivers. There are grades of dangerous spirits, from *koshne* which may be malicious or merely mischievous to those which are definitely 'hard' or stubborn (*nitue*) or evil (*wen*). They are also called *ewendep*, evil things, but so are wicked men. *Koshne kamui* are feared because they are unreliable. For instance the water nymphs (*mintuchi*), though included above among the occasional spirit helpers, and said in well-known tales of the past to have saved Ainu from evil spirits, are also regarded as *koshne kamui* because they (or their eponym) were believed to demand a yearly victim by drowning. So also the *koshimbu*, believed to come from either the sea or the mountains, may induce spirit possession. This is said to be always evil when it comes from the mountains, but sometimes favourable when from the sea. These spirits are said in old traditions (*yukara*) to have appeared in visible form as well as in dreams, but they are never seen now.

Even some *kamui* who would seem to deserve Batchelor's labels of Satan, Abaddon, etc., are not always regarded as utterly bad. Thus Pauchi Kamui, who is supposed to hail from the Willow-soul River (Susu-ram Pet) in High Heaven (Rikun Kando) and is held responsible for gastralgia, food poisoning, insanity, and epidemics of frenzied dancing, seems as bad as could be, but is not regarded by all Ainu as absolutely heartless.

The seventh class, the *kamui* of pestilence, are all held to be malignant, but one was so overwhelmingly frightful that no Ainu dared to call it an evil spirit, just as none dared to call their sword-bearing masters cruel. The smallpox, which ravaged the villages, was called Pakoro (punishing) Kamui and even Oripak (awe-inspiring) Kamui. While magico-religious measures are still taken to repel the evil spirits of other epidemics, one hears little of such measures being taken against smallpox. Vaccination and sanitation have now almost extinguished this scourge.

EFFIGIES

778
inau kamui credited with an effective odour is made of the bird 776
cherry (*kikin-ni*) and is called Nursing (Ikafuye) Kamui. It is still 532
sometimes employed in fevers and is placed by the bedside while [824]
an infusion of the bark is administered to the patient.

Plate VII, fig. 4, shows Chikube-ni Kamui. He is of lighter make [757]
than most others because he is used to drive away evil spirits from [796]
the young bear in its last 'running round' before its ceremonial [825]
death. He is also attached to the cage of a bear cub which is being
reared for the ceremony. He is carried round an intended house- 778
site in a rite of purification performed when evil spirits are believed 776
to lurk there. Among other of his tasks the most socially important 532
is defence of the village against spirits bringing epidemic disease. 751
Then he is called Kotan-Kikikara Kamui, but this name is also
given to Kinashut Kamui, whose effigy of curled shaving (Pl. IV,
fig. 2) is even more potent. Either may be installed a short distance
from the village at each end and where a road enters. But the *shutu* [164] •
inau kamui is said locally to be more for general protection or for
such milder diseases as measles, whooping cough or influenza; for
smallpox or a severe epidemic of typhoid Kinashut Kamui is
invoked. However, neither of them is invoked once a severe epi-
demic has broken out in the village.

The bodies of several *shutu inau kamui* are made of elder. One 778
of them, Soko-ni Fuchi (Pl. VII, fig. 5) is invoked in difficult 776
childbirth to aid Uari Kamui, deputy of Kamui Fuchi, should one 532
of willow be insufficient. [824]

Another *shutu inau kamui* is Ramat-tak Kamui, so called because 776
it can bring back the *ramat* which has wandered too far from a per- 778
son's body. It is rarely used but is invoked when a patient is un- 755
conscious from a sudden seizure and is thought to be virtually 532
dead. The elder-tree body of this *kamui* is formed like that of other [824]
shutu inau kamui, with one difference: the heart is taken not from
the hearth but from the earthen floor, a pinch from each side of the
entrance, where the posts of the two Apa-sam Kamui guard the
house from intrusion by evil spirits.

The body (*netoba*), without curled shavings, is made near the 782
hearth after prayer to Kamui Fuchi, with a backward-shaven *inau*
standing in the ashes, and is then erected on the hearth, at the end
facing the doorway. Next, a fairly long prayer is made to the *kamui*
on the left of the doorway (the right on entering) in which the
petitioner is called 'grandchild', as in prayer to Kamui Fuchi. In

/768 cont./

844 853 [292] [278] When the mother has no nourishment for the child during an extended period of time her breasts are tied by means of a sling of soft cloth to prevent them from moving to and fro or from flopping down. They also smear the breasts with the white sap of a plant called to pe kara kina, that is, "a milk-giving grass." Women who possess insufficient nourishment are very rare among the Ainu, according to their own claims. Ordinarily the Ainu women have more milk than the child needs, and I have repeatedly seen women doing away with part of their nourishment or feeding two children with it.

Miscarriage.

843 I have heard from several Ainu men and women that miscarriages are very rare with them.

843 114 For two years (1903-1904) I myself closely observed all changes in the population on the eastern shore of Sakhalin Island and noted down two cases of miscarriage in 1903 (one of a 29-year old woman in the eighth month of pregnancy; another of a 24-year old woman in the sixth or seventh month of pregnancy. Both bore normal, living children one and one half years later). In 1904 I noted down one case of miscarriage (with a woman in the ninth month of pregnancy). In these [163] villages there were in the years 1903-1904 a total of 25 births, and 147-155 women capable of bearing children. Among the latter I count all women above the age of 15 and below 51.

843 164 177 The Ainu do not know that a miscarriage ensues if one of the parents has syphilis. One of the miscarriages mentioned above can be ascribed to this cause (the father was syphilitic).

I have no exact knowledge of conditions on the western shore of Sakhalin Island. It is possible that miscarriages are more frequent there since the inhabitants of those regions are exposed to syphilitic infection through Japanese workers who come to Sakhalin for fishing.

843 753 The Ainu themselves explain the causes of miscarriage in the following manner:

1. If the husband has an abscess on his penis which refuses to heal, this is not considered as a disease; as long as the man does not keep /769/ his defect a secret and tells his wife and